

MAR 27 1964

Negroes Find Equality In Class

By Gary Lacey

CHIVES The eternal alarm clock breaks the silence in a room at Selleck Quadrangle. A hand guided by groggy, sleep-laden eyes fights and twists its way from the disheveled covers to flick it off.

Another day is beginning for a student at the University, but this lad is different because he is only one of about 50 of his kind at the school.

Always short of time, he hastily grabs a towel and a tattered shaving kit and makes his way down the long corridor to the lavatory.

It's always crowded at this time in the morning.

This morning was no different. His body attracted the same stares. Not because it was misshapen or distorted in any way. No, because the people are Nebraskans and they are not accustomed to seeing a black body.

This boy passes it off lightly, however. He dresses, has a glass of orange juice in the cafeteria and leaves for political science.

It's here — in class — that the Negro at the University achieves equality. He labors through the same assignments, dis-

cusses the same issues, turns in similar papers, and ultimately gets the grade he deserves.

Negroes at the University are much the same as their white counterparts in academic endeavors.

The Negro community seems to be split between the Negro athlete and the Negro academic, who are those students who are here primarily for an education and who do not participate in varsity athletics.

Gene Young, a senior fullback on the University football team, made the point simply and clearly. "A Negro athlete and a Negro academic just don't hit it off as well as do two Negro athletes."

Slim, bearded Huey Anderson, one of the academic Negroes, exemplifies the academic faction of University Negroes.

A graduate student in chemistry from Baton Rouge, La., Anderson is currently attempting to determine the structure of naphtha acids which are found in petroleum compounds. He has found the compounds to be isomeric which is new to the chemistry field.

Anderson said that the trend in universities now is to get the intelligent Ne-

groes to college. "They have excellent opportunities," he said. Huey attended a Seventh Day Adventist college in Louisiana for two years, spent two years at Union College and from there decided to do graduate work at the University.

Just as athletes are recruited for sports, Anderson was academically recruited for graduate work in chemistry. He said that Dr. E. Roger Washburn, then chairman of the University chemistry department, urged him to do his graduate

work at Nebraska and offered him an assistantship so that he could do so.

Anderson eventually plans a career in either research or college teaching.

NEGROES AT NU: —academics

work at Nebraska and offered him an assistantship so that he could do so.

Anderson eventually plans a career in either research or college teaching.

His motto: The more you learn the more you earn.

A sophomore end on the football team, said that most Negro athletes are in elementary education majoring in physical education. In addition to the football op-

portunities, he chose the University because of its academic rating and smaller classes.

In defense of physical education as an academic area, he said that physical education is not as easy as most students make it out to be. He attributes the difficulty to the amount of time a major spends in class for one hour of credit.

Conversely, Ron Moore, a Negro athlete who switched his major from physical education to journalism, and is quitting school, questioned the department of physical education for not offering enough training to a man in his area of specialty. He would like to have, for instance, "four good years of pole vaulting," instead of having to take one semester courses in wrestling and other sports in which he is not interested.

"With only a semester of wrestling, are you equipped to teach it?" Moore questioned.

Moore is a hurdler on the University track team.

Moore said that Negroes get special attention in classes from many professors.

(Con't. on Page 3)

Genial Jabs Cut Into High Court, Parochial Schools

Sidney Hook Brings Crowds To Annual Montgomery Lectures

By Mick Rood,
Senior Staff Writer

Philosopher Sidney Hook, while expounding his secular and moralistic philosophy, called the Supreme Court unreliable in public matters and labeled the parochial school system "educationally unsound."

Hook delighted near-capacity crowds Monday and Wednesday in Love Library's auditorium with genial slams at what he calls the high court's lack of logic. Hook, on campus to give the annual Montgomery lectureship, suggested the court have logic consultants to gain compatibility between its principles and specific decisions.

"The court is mistaken . . . reasons for democracy have been empirical and not theological," said Hook.

He said that apparently the court justices have accepted the statement of Justice William O. Douglas that "our institutions pre-suppose the existence of a Supreme Being." Yet the Supreme Court's decisions do not always follow this and other similar beliefs according to Hook.

"Moral controversies cannot be solved in a society of plural religions unless they are treated as ethical problems. Democratic society must recognize what is morally wrong, but not legislate against sin," Hook said.

Hook hinted that the court's incompatibility resulted from following a stare decisis policy and a strict following of the Constitution. Stare decisis is a practice of relying on precedent, or arguing from similar past decisions. He noted that what is wise and what is constitutional are not always the same in Supreme Court decisions.

"Society cannot be neutral in matters of morality, but can be in matters of religion," Hook said. Although the court has, on occasion, followed this idea, it also has acted as an "antiquated historical blunderbuss" and been too dependent on theological explanations.

The now-famous Bible read-

Miss Benda Wins Grant

Jane Benda was awarded the Mabel Lee Scholarship at the Physical Education Major Club banquet Tuesday.

The scholarship is awarded annually to the junior girl who shows the greatest professional promise in the physical education field.

The banquet was held in honor of the seniors. Dr. Barbara Forker, chairman of the physical education department at Iowa State, was the guest speaker and spoke on "Climb Every Mountain."

Judy Erickson, president, announced new officers of the club. They are president Jean Tilman, vice president Melba McCartney, secretary Marty Sic, and treasurer Jayne Snyder.

Each year Dr. Dudley Ashton, professor of physical education for women, presents professional books to those girls with the highest average in the department. This year recipients are Carol Moseke, freshman; Ina Otte, sophomore; Nancy Shaw, junior; and Judy Flack, senior.

ing decision, complained Hook, may lead to "an extension of the parochial school system, a system that ought to be discouraged." He said the court, in this case, should have been concerned with what was educational, not necessarily with what was strictly constitutional.

"The parochial school system is educationally unsound . . . it causes, in my opinion, a hostility between children in their formative years," Hook said.

Hook proposed that the court attempt to read a democratic sense of today in the Constitution and abandon faulty historical reconstructions. He noted that the founding fathers took part in many prayers and sacraments during governmental assemblages.

Hook stressed that neither a secular or a theological explanation were sufficient in today's society. "Plural sources" should be emphasized in public matters, he said, because the state is "a set of processes that gain public policy from conflicting public opinions."

At times Hook, New York University head of the philosophy department in the graduate school of arts and sciences, engaged in a series of jibes at the Supreme Court that rippled the auditorium with laughter. He said the solution of addressing a school prayer "to whom it may concern" is "not necessary and will not solve the problem."

He noted that if our institutions "pre-suppose the existence of a Supreme Being", then heaven is anything but a democracy. He asked that everyone "witness the fate of Lucifer and the lesser rebels."

A proposed constitutional amendment to add a Student Council representative from Cather Hall was passed yesterday in a lengthy Student Council meeting in which the Council considered several changes in the present system of representation.

The Council also postponed the proposed addition of a delegate from All University Fund (AUF), the elimination of the representative from the Council on Religion, and consideration of reorganizing the Council constitution.

It was felt that members should have time to study the constitution and contact members of the organizations concerned.

They passed a motion by Doug Thom to recommend that freshmen be seated in the South Terrace during football games and upperclassmen occupy the center areas of the East Stadium. These changes in the present obsolete seating plan were suggested to the Council last week by James Pittenger, athletic ticket manager.

Extensive discussion marked all phases of the action on the representation committee report submitted by Jim Baer. The rights of organizations to be represented on Council and the constitutional basis of this representation was considered from many

standpoints during the discussion.

The question of whether the Council on Religion is powerful enough to merit a seat on Student Council brought about strong support for removing it from the Council. Ann Wahl defended the Council on Religion, saying that it represents a number of organizations each of which carries on a strong program of its own.

Answering Buzz Brashear, who expressed fear that the Council would be dictating to religion by opposing the Council on Religion representative, Miss Wahl said that most

Sinfonia Names Concert Vocalist

Karen Workman has been selected as jazz vocalist by the Phi Mu Alpha Sinfonia music fraternity for their Sinfonia Jazz Concert to be held April 10th at 7:30 p.m. in the Union Ballroom.

Ten girls tried out last week in a campus-wide audition. Miss Workman was selected to sing three numbers at the concert.

Tickets are \$1 and may be purchased from members of Sinfonia and at a booth in the Student Union after Easter vacation.

moral issues, such as the discrimination study passed by Student Council last week could be handled just as well by the Council on Religion, if they so desired, if such motions were defeated by Student Council itself.

Miss Wahl then moved that the motion be postponed until the next meeting, when the present Council on Religion representative, Joann Stratemann, could present her views on appropriate action.

The motion to allow an AUF representative to sit on the Council was defeated 14-12 when presented by Baer, but President Dennis Christie, handing the gavel to Miss Wahl, moved to reconsider the motion again at the next meeting. This action was approved.

Discussion on the AUF motion centered around the right of the organization to be represented solely because it effects so many students through the annual AUF student charity drives. The questions of whether Council dictates to AUF by defeating their motions was raised by Miss Wahl paralleling the situation to the discussion of the Council on Religion. Brashear maintained that AUF, through the large amounts of money that the organization handles, had a great effect on the Council.

Baer told Council that Cath-

er Hall's request for a Student Council representative was approved by the representation committee while POUND, the other half of the new Twin Towers dormitory complex, was rejected. He explained that the women residents of POUND are part of the Independent Women's Association (IWA) and the Associated Women Students (AWS) and are represented through these bodies.

Cather, he pointed out, is a member of no other men's organization, and thus has no representation through living unit.

Miss Wahl suggested that Cather hall should be a part of the Residence Association for Men (RAM), the governing body of Selleck Quadrangle. Bobby Kotecha answered that Cather's residents are and want to be independent, and to stay independent from RAM.

Mike Wiseman told Council that he would vote for the Cather proposal, but cautioned them against setting a precedent for living unit representation.

Baer answered that representation will have to be limited as all units and colleges continue to grow.

The Council also defeated a proposed constitutional amendment by Mary Morrow

which stated that the tabulations of organizational representative elections should not be released to the press. Miss Morrow said that, because the elections in small organizations must have two candidates, and one is usually much stronger, a great deal of embarrassment results when votes are published.

Ivy Singers' Lists Due Tomorrow

Song leaders for the Intersorority Sing on Ivy Day, May 9, are to be turned in to Joan Phipps, chairman, by tomorrow. Accompanying these names are to be the names of the singers, listed alphabetically, and the name of the song selected.

There will be a meeting April 7 at 7 p.m. in the Student Union for all song leaders or their representatives. At this time the entry fee of \$3 will be asked for.

Several rules have been set up concerning the Sing. Not more than 25 girls, including the director, may represent the group, not less than eight. All members must be carrying at least twelve hours this semester with no failures in the twelve hours.

A complete list of rules or any other information may be obtained from Miss Phipps.

Eggs, Lillies, Bunny Symbolize Easter

Easter, the climax of the Christian year, is accompanied by a wealth of traditions, some directly stemming from the religious significance of symbolizing the ideas of resurrection, and still others having no connection with Easter as it is celebrated today.

The Easter Bunny, a characteristic symbol of modern Easter, first made its appearance in pagan rituals worshipping the god of springtime. These barbarian tribes admired the rabbit for its fertility and used it as a symbol of the awakening of nature following winter.

The use of decorated eggs to celebrate Easter has religious, superstitious and historical significance. Eggs have been used for centuries as a symbol of life, hope and resurrection—first, by the Egyptians celebrating the repopulation of the earth following the Deluge, then by the Hebrews observing the passage out of Egypt and finally by the early Christians to symbolize the resurrection of Jesus Christ after three days in the tomb.

King Edward I of England ordered 400 eggs, had them consecrated by a special church ceremony, gilded them and distributed them to mem-

bers of the court in observance of Easter.

Easter eggs, or pasche eggs as the English called them, became a national institution. William Hone writing on English customs in the early 1800's, remarked that the price of eggs always seemed to rise three or four weeks before the holiday.

Most of the English eggs were decorated much as they are today, by writing on them with a candle and dipping them in dye. Some were submerged in melted wax, and elaborate designs were scraped with a knife onto the surface.

Hone said that the most beautiful eggs, picturing landscapes or mythological figures, were often preserved in glasses of ale for generations.

The plainer eggs were taken by small boys, who challenged each other over who had the hardest egg. They would tap the competing eggs together, and by process of elimination, the grand champion egg was found.

An old English custom which has vanished from the modern Eastern scene is that of "lifting." In many areas of England and Ireland, groups of people would go about the streets of Easter day, lifting any unsuspecting

bystander high into the air. Once he had regained his feet, the victim was expected to provide each of the lifters with a small contribution.

This practice can be traced again to Edward I. It is said that Edward celebrated the holiday by allowing certain maids to lift him out of bed on Easter morning for which he would pay them. Hone referred to this act as a "vulgar" symbolism of Christ's resurrection.

The lilies, greens, baby

chicks and abundance of white call attention to joy, light and peace. Many of these are inherited from pagan rituals.

The name of the feast itself comes from the teutonic name for the goddess of spring, Eostre. It may occur anytime between March 22 and April 5, and is defined as the first Sunday after the full moon following the vernal equinox.

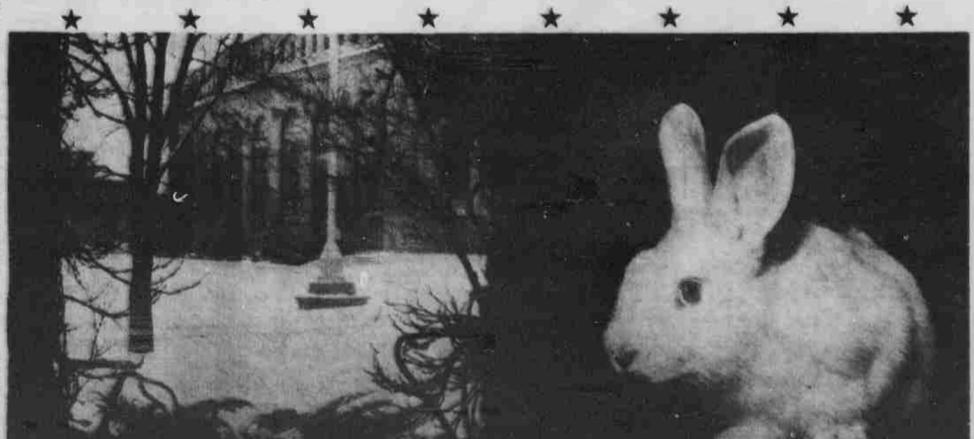
The early church was of two opinions over whether the

feast should be celebrated on the first day of the week, when the resurrection traditionally occurred, or the fourteenth day of the moon, the Jewish passover. Jewish influence in the church deteriorated with successive generations, and the Emperor Constantine in 325 endorsed the Gentile conception of having Easter always on a Sunday.

One of the most impressive ceremonies of the Easter season in the early church was the lighting of the Paschal

Candle, representing Christ. The large medieval cathedrals sometimes exhibited immense brass stands, some as tall as 35 feet, upon which stood a candle that might loom 40 feet above the stand and weigh several hundred pounds. The candle was blessed with appropriate ceremonies on Holy Thursday and burned throughout the Easter season.

An abbreviated version of the candle is connected with the Roman Easter services to this day.



WHERE AM I GOING TO HIDE MY EGGS? The Easter bunny seems perplexed as he peers at the snow-covered campus. Bunnies, eggs, bonnets, lillies and parades denote the Easter season.